

Excidium Troiae
or
Destruction of Troy
by an anonymous author

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[<http://www.upwork.com/freelancers/~0104febefc5dbc9ddb>]

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[Print Edition Page no. 3] HERE BEGINS "THE DESTRUCTION OF TROY".
Achilles' mother was called Thetis, who was elected out of the 50 Nereids.
And you may ask: who were the Nereids? Or why were they given this name? The answer is: because their father was Nereus and their mother was Ida. They were named from the name of the father and mother

combined. Nereus and Ida lived on an island and there they begat 50 daughters. The tale rightly mentions the Nereids being in the sea because they were procreated on an island. From their rank, it is said, Thetis was chosen, whom Jupiter had fallen in love, and when he wanted to marry her, he asked her. And the answer to him was that if he were to marry her, if someone were to be begotten from them, he would drive Jupiter away from the kingdom. Fearing this, Jupiter gave Thetis in marriage to Peleus, a young man, and celebrated a wedding for him.

It is rightly called a feast of the gods, therein were Jupiter, Neptune, Apollo the god of music, and Mercury; and also three goddesses, i.e. Juno, Minerva, and Venus. Discordia indeed, the goddess of strife, was not invited to their nuptials. She, driven by disappointment, produced a golden apple, on which she wrote: 'Gift to the fairest goddess.' And when the three afore-mentioned goddesses saw the rolling apple, all of them held it together, strife between them was created by the apple being held. And when they saw the title written in that apple, where it was written 'Gift to the fairest goddess,' they started to argue about their beauty. So they petitioned Jupiter to judge for them who among them was the fairest. Thus Jupiter, uncertain, not wanting to offend any of them, said to them: 'I can not be a judge for you; but I will provide you a judge who would judge for you.'... To them he said: 'Go to mount Ida which is over Troy, and there you shall find Paris the shepherd; only he can judge among you, for he is a just judge.'

And you would ask: who was Paris, or, why was he called a just judge? The answer is: he, Paris, was the son of king Priam of Troy, [Print Edition Page no. 4] born of queen Hecuba; when the queen was still pregnant with him in her womb, she saw in her sleep a flame coming out of her which encircled the entire city of Troy and burnt it down. When she consulted the temple what such kind of vision it were, the answer to her was that if someone were to be born from her, Troy would perish through him— and which came to pass. Fearing that, when she gave birth to him, due to the augury, in order that the augury may altogether be taken away from Troy with him, she ordered maidservants to abandon him outside the city in the mountain— which was done. And after he had been abandoned by those maidservants, he was taken up by a shepherd who was in that mountain, and he was reared by him. After he had grown up, his guardian clothed him in big clothes, to then assume pastoral habit. And he came to be the most renowned among the shepherds. To him, Paris, a bull of extraordinary size was born in his herd. That bull fought with other bulls of the shepherds and won against every single one of them. After Paris had seen him always being the victor, he gave him a golden crown between his horns. Seeing this. Mars transformed himself into the form of a bull and showed himself to fight with Paris' bull. He, Mars, being in the form of a

bull, fought Paris' bull, and Mars stood as the victor. Then Paris, seeing Mars in the form of a bull, surmounted his bull and gave Mars the crown which he previously put on his bull. And because he served justice and he did not hesitate himself, he was called a just judge. This reputation of him spread out. Thus Jupiter rightfully sought him as a judge between the three goddesses. What more?

Juno, Minerva, and Venus approached Paris; and when they offered him the golden apple, they said: 'Read the title, and judge among us according to the writing in the title.' He indeed, with the apple having been received, distracted them and postponed judgment. Because when the judgment was being postponed, one may use 'What do you give in order to win?' secretly to

each of them so that none know about it as they came forth to Paris. What more? First, Minerva went forth, and said to Paris: 'I agree that whenever you want to fight your weapons with anyone, I will make you the victor, so judge me the fairest.' To her, he thus promised and left, keeping his promise to her. Following thereafter, Juno went forth to him, Paris. And she now promised him that the offspring of his flocks be multiplied [Print Edition Page no. 5] so that they generate twins, and so he should judge her the fairest. She promised him as such because Juno is called the goddess of wedlock and offspring, just as Minerva is called goddess of weapons and battles, then she left. After that, indeed Venus, covered with a purple cloak [naked?], holding the cloak before herself with two fingers, went forth towards him, and when she stood before him, with the cloak released she appeared nude to him. She said thus to Paris: 'I will give you a fairer wife, so judge me the most beautiful.' He, seeing indeed the appearance of the goddess or virgin, that she has young age, incensed with the rage of lust he said to her: 'I judge you the fairest of all,' and she left.

Thus came the designated day that they may come to his judgment, and he gave the golden apple to Venus. They indeed, seeing themselves despised and dejected, they went out with great anguish. [Stored deep in mind remains Paris' judgment, and the injury of slighted beauty, and his loathed nation, and raptured Ganymede's honors.] Because he made judgment, the ire of the goddesses was kindled against Troy, that what the queen saw in her sleep had been fulfilled, for Troy would perish through Paris. They indeed, i.e. Juno and Minerva, while they left judged by Paris' judgment, started to think how Troy should perish. Venus indeed, in favor of whom his judgment had gone, likewise so that she would fulfill her promise to Paris, started to think about his marriage.

And while these were going on, a love of spectacles which was being held at Troy entered into

Paris' soul all of a sudden, because he had never known it. And he proceeded to intimate the shepherd his guardian that he would descend to Troy where his father reigned to see the spectacles. His guardian

indeed, fearing that he might perish, tried to divert him from his intention. To him he said thus: 'You have the spectacle of your herds. What do you want that

you have never seen?' More and more indeed he longed to descend to Troy. Because his guardian could not divert him from his intention, along with him he descended to Troy to the spectacle in the circus. After the charioteers had run completing their sixth course, the wrestlers, as the custom holds [Print Edition Page no. 6] they came down before the royal box to fight. When Paris watched them fight, presuming from his youth he started to want to fight with them. When his guardian saw him, fearing that he might perish, he wanted him to refrain. He, indeed, not obeying his guardian, but presuming from his youth, threw himself into the arena and fought with the wrestlers not by skill but with might, and received the crown. Verily, with the descending wrestlers young runners who exited ran from post to post. He ran into them and defeated them and received the crown.

Thereafter, the sons of the king, his brothers, driven by frenzy, descended into the arena and provoked him into the course, and he won over them and was crowned for the third time. Seeing this, the king's sons who were defeated by him, compelled by anguish because he had confounded them in such a public contest, started to plan his death to kill him; and they commanded the exit gates of the circus to be guarded by soldiers such that after the circus were dismissed he would be surrounded, that they could fulfill their desire in him. When the guardian had realized this, he threw himself into the arena before the royal box, and with a great voice interrupted the king, saying: 'Have mercy, o king my Lord, on the young man, for he is your son; and you, oh princes, take away your fury from the young man, for he is your brother!' What more?

The king did not recognize his son, the brothers their sibling, and it was inquired to the queen, his mother, if indeed it were true what his guardian had suggested. Verily it manifested to the queen because through her dream she had seen him throwing himself. And when this had manifested to the queen, he along with the king his father, as well as with his brothers hastened to the royal house, and the triumph of the recognized son has become true from the mother in the royal house. This arrived to the priests, and they began to warn that Paris should be killed, not the city, after his mother had been previously visited through her sleep, that he should perish. When this was conveyed to the king, he said 'It is better that the city should perish, if our son would not get killed.'

And when this was going on in Troy, his brothers the older as well as the younger ones who already had wives compelled him to take a wife. He verily answered to them: 'I hold the promise of the goddess Venus, she will give me a wife.' And [Print Edition Page no. 7] everyday

he prayed at Venus' shrine, saying: 'Great Goddess, to whom the love of wedlock is conceded, fulfill your promise to me and give me a wife.' Because verily she was petitioned with his interruptions daily, wanting to implement her promise to him, answered thus: 'From Greece you shall receive your wife.' And when these was going on, it came to pass that king Priam, their father, in his place of assembly with his sons— i.e. with Hector, Paris, and others— discussed about the captivity of Hesione their sister, who in the era of king Laomedon his father had become captive of Greece. Thus he conversed with them, saying: 'One of you shall go in ships with a great army to parts of Greece, and then liberate Hesione your aunt from there.' Verily, Paris, knowing the wife promised by Venus for him was from Greece, answered the king, his father, saying: 'Order some ships with army and insignia to be prepared for me that I may fulfill the king's order.' What more?

The king's order has been executed and the ships with army have been prepared. Paris, indeed, with the army in the ships went towards Greece, in which province then reigned king Agamemnon and Menelaus. He, Menelaus, had the fairest wife beyond compare, named Helen, whom Jupiter in the likeness of a swan made love to and from him conceived, and from that conception Castor and Pollux were born to the renowned Helen, wife of king Menelaus. When he, Paris, had arrived there in that province, thus it came to pass that Agamemnon and Menelaus had been absent from their cities where they reigned without their wives. Indeed, the queens holding the gates while their kings and husbands being absent went out from the cities into the suburbs with their slaves over the mouth of the sea. In that location it thus came to pass that when Paris had disembarked from the ships on land, Venus' messenger proceeded to him and smote queen Helen with the arrow of love's fury. It came to pass that she Helen had seen Paris adorned with regalia over the mouth of the sea from the other side. And because she had been stung by her love, she ordered messengers to him, asking whether there were any ornament that pleased the queen that could be put for sale.

Verily, now Paris looking towards [Print Edition Page no. 8] the queen, with the fury of his love Kindled, he was reminded that by Venus' promise he could take her as a wife. To the queen's messenger he answered: 'We bring such ornaments that may please the queens.' Verily, the messengers of the queen conveyed Paris' answer. She, indeed, sent the messengers once more, commanding that if they were carrying something great, they should bring it to the queen's palace. Paris, indeed, his clothes having been changed, went with some ornaments. And when he exhibited the ornaments to the queen, smitten by love seeing the appearance and form of such a youth, she said thus to him: 'I would like to see your king in secret, because out of what I have excessively seen of him over the mouth of the sea, I am aroused by his love.' To her, Paris responded thus, 'Behold, I am the king whom you mention. But truly in order that I be not

recognized, I have laid down my kingly apparel and in these clothes I have come to you. For out of what I have seen you, I am also aroused by your love.' To him she answered: 'Who are you?' He said: 'Son of Priam, king of the Trojans.' The queen said: 'And what reason made you come to our province?' Paris answered: 'A warning from the goddess Venus, that thus henceforth she promised for me a wife to take.' The queen answered: 'I would like, if you so desire, for you to take me as this wife.' Paris said: 'How can you be, while you be the king's wife, such that I may take you as wife?' Helen said: 'Such that it would please your soul. For out of what I have seen you, your irresistible love possesses me, that if you would not take me as a wife, I would die from your love.' Paris said: 'And how can you come out of the royal house?' Helen answered: 'My slaves from my household are very faithful who would very silently exit with the treasures and all ornaments at the hour of the night, such that you would be prepared with a ship at the mouth of the sea.' Paris said: 'And if this pleases the queen, both desires would be fulfilled.' What more?

With Paris gone away, the queen commanded her most faithful slaves to call themselves together, thus she said to them to gather the treasures and ornaments secretly and at the designated hour they have been prepared. The hour came, and Paris with his ships touched the beach. Verily, the queen [\[Print Edition Page no. 9\]](#) descended with her treasures and ornaments from the palace to the ship and set sail with Paris. And Venus' agreement promised beforehand between them was fulfilled. What more? The news spread across the whole province that the queen had escaped from the palace to the son of the king of the Trojans with all the riches. This news came to king Agamemnon and Menelaus her husband wherever they were. Hearing this, both inflamed with great fury, they came to their cities. And with a thousand ships congregated and ten dukes with a great army, their protectors being Juno and Minerva because they were hurt by Paris for his judgment of the golden apple, they drew forth to Troy, such that what Paris' mother had previously seen in her sleep was fulfilled, because Troy would perish through Paris.

We should return to the matter. Paris indeed, with Helen having been taken, came to Troy and entered the house of king Priam his father with his wife, and there he came to live with his brothers. Indeed, Agamemnon and Menelaus besieged Troy with a thousand ships and ten dukes, where they erected a temple of Minerva outside the walls, and sought counsel on what should be the future for them. The answer to them was: unless through Achilles, son of Peleus and Tethys, there will be no way that Troy could be breached. And they started to wonder where in the world could that Achilles be, and because rumor has it that he was secretly held in the house of king Lycomedes in the likeness of a virgin among the daughters of the king, i.e. Deidamia and others, Odysseus and Diomedes with the accepted ornaments or implements of virgins went to king Lycomedes in the likeness of ambassadors, as if sent by Agamemnon and Menelaus.

There they feigned such falsehood when arriving, saying: 'Our kings, Agamemnon and Menelaus, seek to have you give them help at Troy.' To them he answered: 'We shall deliberate, and we will give you our answer.' To him they said: 'If you so command, we would offer gifts, have us pay respect to your children.' The king said: 'You shall pay respects to my children, and offer the gifts that you bring.' Indeed, Odysseus and Diomedes with the accepted shield arranged the [Print Edition Page no. 10] ornaments and arrows that were due for the virgins, and they approached to the king's daughters as had been ordered. Among whom Achilles was in the likeness of a virgin, the king not knowing that he was a man, because he had been dressed by his mother in the likeness of a virgin.

Odysseus and Diomedes paid their respects to them with the gifts; and when each and every one of the virgins stretched their hands to the ornaments, Achilles indeed picked none except only the arrow, grabbing it with his fingers he was recognized by Odysseus and Diomedes. And immediately Diomedes sounded a trumpet. Indeed, when Achilles heard the trumpet blowing, invaded by fury of weapons, he took the shield and lance in his hands, rebounding with pebbles he took off the feminine tunic that he was wearing, and took off the shoes from his feet. Odysseus and Diomedes said to him: 'kings Agamemnon and Menelaus commanded you to go with us to Troy, for it was answered to them, that only through you Troy can be penetrated. When Deidamia the king's daughter, whom he had secretly impregnated and thereafter Pyrrhus was born from her, had seen that Achilles was brought to Troy, on her feet she prostrated herself with her son Pyrrhus. She thus prayed not to be dismissed. Achilles, indeed, entrusted Deidamia and his son Pyrrhus to king Lycomedes not to be neglected by him, and with Odysseus and Diomedes he advanced to Troy. Agamemnon and Menelaus received him with honor, and he went on to besiege Troy with them in an army.

And you may ask: why did Achilles go in among the virgins? He, Achilles, was son of Peleus and Tethys, that when his mother was struggling, holding his heel with her two fingers, with his head down she dipped him in the water of the underworld which is called Styx. And then he was made to stand, thus iron could not pierce him in any way, except only in the heel where his mother's fingers held him when she dipped him. And when his mother consulted his constellation, it was answered to her: 'Because he will kill many with the sword, he will likewise die by iron.' His mother fearing this, when her boy started to grow finer, she offered him to Chiron as a student for education in letters and weaponry; and after he had been taught in letters and weaponry by Chiron, he put himself to Chiron [Print Edition Page no. 11] his master, and killed a lion in the forest. When Tethys his mother saw that he was now capable in bearing arms, fearing that he should perish due to it for it had been said to her that he would be killed by iron, she took him from Chiron and fitted him in the clothes of a virgin, and brought him to the house of king Lycomedes and pleaded him to

educate him dutifully alongside his daughters. The king thinking he was a virgin took him and put him with Deidamia his daughter and with the others, as mentioned above. This was the reason why Achilles was put among the virgins, and then, as we have already mentioned above, was drawn to Troy. Pyrrhus his son, indeed, would be raised by Lycomedes his grandfather. What more?

When Achilles arrived at Troy, Hector son of Priam king of the Trojans sought to fight a duel with Achilles. And because Achilles had been offended by Agamemnon and Menelaus on account of Briseis whom he had brought out through the walls around Troy, and had married her to himself, and thereafter was submitted by Agamemnon to himself. That sorrow made him not wanting to go out against Hector. But Hector killed Patroclus; after this was reported to Achilles, thrust by the excessive sorrow of Patroclus his friend he sought to fight with Hector, and they agreed the day between them when both of them would come to fight. And before the designated day came, firstly Achilles fought with the son of Neptune and killed him, then with Penthesilea queen of the Amazons, and he hurled her from his horse piercing under her nipple, after which she lay lifeless. Verily, after he fought with Memnon of Ethiopia son of Aurora, and he killed him piercing in his forehead. They all whom we remember had been petitioned by the Trojans for help. What more?

The designated day came that he would come out to fight against Hector; Achilles killed him piercing him under his nipples in front of the walls, and then sitting over him with his friends— i.e. Ajax and Ajax Telamonius— he ordered him to be taken off his armor and commanded two untamed horses be joined to a chariot, and Hector's body be bound by his ankles behind the chariot and be dragged past the walls. When this had been reported to king Priam his father as and Hecuba his mother as well as Polyxena his [Print Edition Page no. 12] virgin sister, talking above the city gate they saw Hector's corpse bound behind a chariot. And they pleaded with tears that gold be weighed against his body with a given balance and to them his corpse be conferred; which Achilles, conducted by duty, commanded it be granted. And with a balance put outside the walls Hector's body was but at one part, at the other part gold was put; and when all gold had been used up and it was not equal to Hector's body, his virgin sister Polyxena put out her armlets and bracelets and put them in the balance. Verily, Achilles seeing the sight of the virgin, burned by his love, he commanded king Priam: 'I will give your gold and the body if you would give her to me as a wife.' King Priam granted it. And with his daughter given to Achilles he received the gold and buried the body of Hector his son.

Verily, after Polyxena had been married to Achilles and he much cared for her, she was confided by king Priam her father as well as Hecuba her mother, saying: 'We believe that you must mourn for such youth of your brother against whom no man dared to raise his hands, and to anticipate for us the secret body part of Achilles where it could be pierced by iron; and after he is killed and the death of your brother is avenged we will be able to provide you with a better marriage equal to ours.' And after Polyxena heard this, she started to excite Achilles through caresses and sweet words so that he would show her the hidden spot where it could be pierced by iron. And because there is nothing that women would not extort from men so that they show to them as spouses behaving lovingly, he showed her the secret spot in the sinew where it could be pierced by iron. After Polyxena knew this, she reported it to her parents who after they had heard it went to have devotion in the temple of Apollo and to offer sacrifice to him, they begged Achilles to be with Polyxena their daughter at that devotion. To them Achilles showed his agreement and went for devotion at the temple of Apollo. Because it was a custom that when anyone entered a temple for sacrifice, one entered without weapons and barefoot; which Achilles did. And when he had arrived at the temple, he deposed his armor and took off his hard boots from his feet, and he entered without armor and barefooted. And when he offered Apollo incense, Alexander [Print Edition Page no. 13] the great archer who was also Paris the king's son, Hector's brother, shot his arrow at Achilles in his heel, and because he had toxified the arrow with poison, the poison stung through Achilles' limb. And when Achilles had started to feel the evil, while carrying firebrands from the altar as much as he found in the temple, it killed him, and thus he was dead. [Behold, how Achilles was dead.] Ajax and Ajax Telamonius, Achilles' friends, came and asked for his body from king Priam. And he granted them. They carried that body out of the city, and made a great lamentation over him.

It was reported to Agamemnon and Menelaus that Achilles had been killed; they were greatly grieved; and repeatedly consulted the temples, and the response to them was that Troy would be torn down through Achilles' lineage. And they sent forth ambassadors to king Lycomedes, to send them Pyrrhus his nephew, son of Achilles born of Deidamia. And it was done. And when Pyrrhus son of Achilles came to Troy at 20 years of age, and the death of his father had been told to him, inflamed by fury he started to devise a way he could avenge the death of his father. What more?

Agamemnon and Menelaus prayed to Minerva so that she would answer them on how Troy could be approached. To them the goddess responded that they had to prepare deceptions, and as if spreading out they should carry themselves with ships and army from Troy about to

return to their province, and at the island of Tenedos they should hide themselves, and a wooden horse should there be secretly built according to Minerva's instruction in order that Troy may be penetrated with it. Hearing that answer, they obeyed Minerva and brought themselves to the island of Tenedos with ships and army, as Virgil described it: Within sight is Tenedos, an island well noticed by fame, full of activities when Priam's regime stood, now only a bay and harbor unsafe for keels of ship. When they arrived at Tenedos, in a hidden bay they gathered, and a wooden horse began to be constructed by them.

[Print Edition Page no. 14] And as this was happening in Tenedos, the day being bright, the Trojan citizens spread out through the walls where the armies and ships of the Greeks used to be, they saw no one and they were filled with joy. Thinking that they were free of enemies, they started to sing in Virgil's tongue: 'Here lay the Dolopian bands, there stern Achilles had pitched tent, here with fleets, here armies accustomed to fight.' And when they were filled by joy, they threw open the gates of the city, and all herds and beasts of burden already secure rushed out into the marsh before the walls. And when Troy already stood secure, at Tenedos a wooden horse was created in the manner of divine Pallas. And when it had been perfected, they started to deliberate how would that horse be brought out to Troy. Then one of the people by the name of Palamedes Sinon said: 'I will make it so that the horse be led to Troy.' To him they said: 'By what way?' Sinon answered: 'Cudgel me and go around before a slope, and send me in the marshes of Troy through the night.' And it was done.

Indeed, the day being bright the shepherds of Troy as usual went out in the marshes with their herds and stocks, where they found Sinon cudgelled and girded lying before the slope, whom with great clamor they brought to king Priam with hands tied to the back. After he had been brought to king Priam, his fame traveled throughout all Troy. And a congregation of Trojans was formed before the king. The king started to ask him about the present crowd. To him he thus said: 'Tell us, from what origin are you, and what is your kindred.' To him Sinon thus answered: 'From the kin of king Palamedes, whom the Greeks killed; and when I wanted to assume something before his death, I devised hostilities among the Greeks. But it should be promised to me that I would not be handed over to them and I will not tell people anything.' When it had been promised to him that he would not be handed over to them nor touched, he now gave sacrament in that way with hands erected to the heavens: 'You eternal fires,' he said, 'I testify your inviolable divinity, you altars and swords sinful.' When he had thus given sacrament [Print Edition Page no. 15], with the sacrament accepted the king released him from his bonds and as he started to hold him for himself. To him thus he said: 'Now you will be ours. Forget the Greeks.'

Sinon, indeed knowing himself having been taken well by the king, prepared his devices, so that the horse, as it had departed from them, were drawn to Troy; and he started to say confidently to the king: 'When we go out from our province hither to you, a sacrifice was done with virgin blood, which Apollo desired as such. And now yet fore our return after we had prayed to Apollo, thus he answered: "When you consider to come hither, you placate me with the blood of a virgin. And now for your return unless again you have made sacrifice of human blood, there is no way you can have a return to your own." When we received such an answer, fear invaded everyone the soul of whom Apollo demanded. And when the lot had been taken, it fell upon me such that the offer to Apollo would be from my blood. And thus fleeing to a place found hither at your kingdom, I fell down. Meanwhile, they made a horse of marvelous size, which they wanted to offer to the temple of Minerva which was built outside the wall for the sake of their return. That fear he hopes your kingdom to be already here. Therefore have it be taken from the temple of Minerva which is outside the wall, and there send that horse to the temple of Neptune which is inside the city [and in his protection Troy was built]; and it will be necessary that Apollo and Minerva, due to a promise to them is seen to be broken, are angered, and when they start to sail they would rouse tempestuous power <and sink them in the main. And you will be deprived of enemies.) And with such a plot and in Sinon's manner of perjury she was captured which neither ten years nor a thousand ships managed to vanquish.

When the king heard these from Sinon, he started to care for him as proper and hold him in his house. And as this was going on, the Greeks, as was dictated from high above, knowing Sinon had been taken well at the king's house and [Print Edition Page no. 16] that secret which they had talked about had been completed, and they dragged the wooden horse which they created through the night from Tenedos to Troy and put it before the temple of Minerva which was outside the walls. And when day shined and the horse had been seen at the temple of Minerva, the people started to exit the city in droves to see the horse. Among them Laocoon the priest of Neptune went out and rebuked the people saying, as Virgil described: Laocoon hastened down from the top of the great citadel accompanied by a crowd. And he said: 'What insanity has invaded you all, oh citizens, if you believe the enemy gone or you think any gift of the Greeks to lack deception? If anything is certain, I fear Greeks bringing gifts. Either someone is hidden wandering inside (believe ye not, oh Trojans), or this horse was made so that the enemy would ascend the walls through it.' And saying this he erected a pole with powerful men and pierced it into the belly of the horse, and those who were enclosed inside it made noise,

as it was written: the hollow cavities made noise and gave a groan. And Laocoon was already very close to damaging the hiding place of the Greeks if his mind had not been foolish. [That is, contrary.] So god was angered against Troy, thus did the fates bear.

And when Laocoon wanted to divert the people from their intention, the people did not want to draw their attention to him, but to him they say: 'If you want us to believe your sayings, make a sacrifice to Neptune; and if he answers it with what you are saying, it will be necessary for us to believe your sayings.' Then Laocoon brought a strong bull to the altar; and with his two twin sons coming to the altar of Neptune, when he wanted sacrifice the bull, behold from Tenedos above the waters of the sea with immense orbs serpents [that is, dragons] hissed and spewed slime. Coming forth, they tied the sons of Laocoon and killed them with their bite; when Laocoon wanted to cast out his sons, he was eaten by the serpents with his sons. After the Trojans saw this, the gods were already angered against them, [Print Edition Page no. 17] they said: 'Because he resisted the horse of Troy from being sent to the temple of Neptune, Neptune deservedly was angered against him, and the serpents were sent against him in order to devour him and his sons.'

And after everything had been sent to king Priam, he ordered young and unmarried girls to be gathered with lamps and the horse (as Sinon had said with deceit) be taken to the temple of Neptune. When it had arrived at the gate and the horse could not enter because it was of great size, the walls were torn in around the gates, and thus the horse moving on wheels was sent into the city, as Virgil described: We opened the walls and spread out the ramparts of the city. Everyone prepared to work; and they forged gliding of wheels on the feet and they stretched out flaxen bonds on the neck, and the fatal machine mounted the walls. What more? When the horse was sent into Troy, through the solemnity because the gift of the enemies offered to Minerva was given to Neptune. They made a great banquet, and Troy lay ruined in sleep and wine. And when the night had come, Sinon, seeing Troy lay buried in wine, went to the horse, and opened the door which was in the belly; and exiting nine dukes who enclosed inside it were armed came out— i.e. Thessandrus, Sthenelus, Ulysses, Acamas, Thoas, Neoptolemus Pelides, Machaon, Menelaus and Epeius the architect behind the deception— who all went around through the gates. And the enemy of the Greeks who were by Tenedos, they raised signals by Sinon from Troy, uninterruptedly they came into the ships. And when they found the gates all opened, they entered the city through the night and burned the city with fire and sword. Behold, how Troy was killed and invaded by its enemies!

And when Troy was invaded, Aeneas son of Venus and Anchises son in law of king Priam was

admonished through his sleep by the shadow [Print Edition Page no. 18] of Hector, because the enemies had not gone reaching him yet, as Virgil described: Behold, before my eyes the most mild Hector seen come to me shedding many tears, with stiffening and rough beard, having thong of swelling feet. Thus he said like this: 'You sleep, oh goddess-born; your enemy

holds the walls, rushes down from the high summit on Troy. We are no longer Trojans, Ilium

and the great glory of Troy no longer exist.' After the shadow of Hector said this to him, Aeneas stood awake, ascending into the tower which he had in the upper parts of his house and focusing his ear, he heard the roar of armies and flames like tow and crop when sent into an oven. And having passed, he wore his armor, and from his house armed as he wanted to go out, his wife held him. To her he said: 'Keep this first house safe.' He indeed, pushed his wife off him, he exited with armor.

And when he wandered through the city, many gathered themselves with him, among whom was Coroebus, who had betrothed Cassandra the king's daughter, and had come to her to take her in marriage, and there the destruction found him. And while thirty armored men had been obtained, they pushed against thirty adversaries, of whom there was Duke Androgeus. And when both attacked each other in the dark night, Androgeus hoping to obliterate Aeneas with his companions from his army thus spoke to them, saying: 'Alas,' he said, 'youths, why did you disembarked from the ships slower?' When Aeneas, indeed, recognized Androgeus with his companions as the enemy, he killed him along with all those joining him. [Print Edition Page no. 19] After he had killed him, fearing lest they run into a bigger army and he be recognized, they stripped the breastplates and helmets off all those they killed and wore them and also bore their arms; and thus <Aeneas> spoke to his companions, saying: 'We should change shields and fasten ourselves with the insignia of the Greeks. Trickery or virtue, who questions them in an enemy? They will give arms.' And after they had walked already in the ensign of their enemies, they started to killed as many as they encountered. And as they wandered through the city, behold seeing Cassandra screaming very loudly being dragged by her hair by their enemies. Coroebus with his mind in rage could not bear this sight. When the fiance had heard her voice, he plunged himself amidst the enemies wanting to liberate her and there he was killed.

After Aeneas had seen it, he brought himself to the king's house. Where he saw Pyrrhus from afar, son of Achilles, had already entered the king's house with an army; and Pyrrhus ran behind Polites, son of king Priam, through the courtyard with an unsheathed sword. He killed him in front of the altar which was in the king's house under the laurel tree before the eyes of king Priam his father. Priam, who when he saw his house being entered, protected himself with arms and an armor; and with Hecuba his

wife stood before the altar. To him his wife thus said: 'Neither with such help nor with these defenders this time will be. For if the gods had wanted Troy to be defended, Hector would have not be killed.' When Priam, indeed, saw his son killed by Pyrrhus before his eyes, he started to rebuke and curse him, Pyrrhus killed Priam before the altar like he did him, as Virgil described: This was the end of Priam's fate, this result of the lot bound him: witnessing the burned Troy and its collapsed citadel, and him, the supreme regnant of Asia over so many peoples and lands. He, a large trunk, lay down at the beach, and his head torn away from the shoulder, a corpse without a name. [This is the end of Priam.]

[Print Edition Page no. 20] He <Pyrrhus> caught Polyxena, who indeed had reported to her parents the secret point where the very same Achilles could be pierced by iron, and brought her to the grave of his father. And with the grave opened he put her alive in the sarcophagus where his father lay, covered it, and locked it with lead. [Behold how Polyxena was killed.]

Indeed, when Aeneas had seen the king killed, he started to think how might he throw himself out of Troy. And when he was brought back to his house, his mother showed herself, coming to him in her divine power. To him she said: 'Bring the father and the son and get out of here; for, when Jupiter considered your fate, they responded to him that it befits you to occupy kingship in Italy— not only you but also the children of children and those who would be born from them.' And when it was addressed to him, she suddenly disappeared. While departing from his mother, Panthus the priest carrying golden idols crossed his way. To him he thus said: 'Troy entrusts you its sacred objects and its penates. Take these, flee, wherever you will be, build fortifications.' And after he had taken the gods from him, he departed.

Thenceforth coming to his house, he spoke to all his family, saying: 'Whosoever in any way is able to the temple of Ceres, he should present himself to me with all his possessions, likewise also with every furnishing of my house, to him we would be able to evade adversaries by our hands.' And [after] saying this, he raised his father on his shoulder over the pelt of a lion. And holding the hands of Ascanius his son, he spoke to Creusa his wife daughter of king Priam, saying thus: 'O wife, let us go out for the fates do guide us!' And exiting from his house at night [Print Edition Page no. 21] to the temple of Ceres which was outside the city in the mountains at a secret location, he proceeded into the midst of cypress trees. And as they made their way, his wife wandered away from him. And when they had arrived at the temple, he found there a great multitude of Trojan nobles, there they brought with themselves all their wealth. When they saw Aeneas, they all started to plea to him falling on their knees with great tears. To him thus they said: 'We confirm you from this day as a duke for

us, and wherever your fortune will be, we will follow.' And with this saying, Aeneas was confirmed as a duke by them.

And when looking around he could not see his wife, he turned back again from the temple of Ceres to Troy. And he started to call out with a great voice: 'Creusa, Creusa, where are you?' he said; and after he had shouted, her ghost appeared. To him thus she answered: 'Do not seek me now; for I have been taken by the gods, and they have put me in their number, rightly I announce this to you would be the future. It befits you to obtain the kingdom promised to you through the perils of the sea and also through a long time, and you will take another wife. Seek. I entrust you Ascanius our son as well as Anchises your father so that you would not grieve them anywhere. And do not forget your Creusa.' And after she had said this, Aeneas wanting to hold her embrace, thinking she was alive, she suddenly disappeared from his eyes. Seeing this Aeneas went back to the temple of Ceres with much tears. And when he arrived there, he spoke to all his companions as they assembled themselves, saying: 'Hey all you most mighty men, embark upon the ships, and shall we go to where the fates have called us for.' And uninterruptedly the entire multitude of Trojans, obeying his command, immediately with all of their possessions embarked the ships where Aeneas with Anchises his father and Ascanius his son as well as his family embarked upon.

And they went out of Troy with twenty ships. As the day shined, looking back, they saw before them the ramparts of Troy emitting smoke, and they heard them giving great lamentations [Print Edition Page no. 22] about the perdition of their city. Indeed, they made their way through the seas. And first, arriving at Samothrace, when their ships touched shore and they wanted to offer sacrifice to their gods that they brought, they built an altar under the root of the mountain. When it had been built, Aeneas asked for laurel or myrtle with which the altar would be coronated. And looking around in the midst of dense forest he saw myrtle trees; and when he saw them and thereafter cut off their twigs, those twiglets started to distil drops of blood. When Aeneas saw it, he went away; and he started to wonder what that could be, and he considered them to have been wild nymphs. And putting his ear upon the ground, a voice from under the ground answered him, saying: 'Refrain,' it said, 'and do not disturb my grave. For I am Polydorus, son of king Priam, whom my father secretly requested the king of Thrace to have me nurtured here with great wealth. He, indeed, wanting to gain from the wealth I carried, ordered me to be killed in this place with lances. And they killed me, they drove lances over my burial mound, and those lances sprouted leaves and were turned into myrtle. But I warn you: flee from these cruel lands, flee from this avaricious shore.' And after he had said this, the voice from under the ground became silent.

Hearing this, Aeneas then embarked the ships with copious tears; and he went down wandering for great lengths of time in the sea to a deserted

beach where there was no human habitation under the trees. And when he descended from the ships with his companions, they climbed up a forest where they found none too small herds or cattle, those cattle or herds were of the harpies. Celaeno was the queen of those birds. And when they slaughtered one from that [none too small] herd or cattle, they made a feast for themselves in the woods. Behold, suddenly a flock of harpies came; and when they saw their herds laid to waste, they started to send themselves in flight and snatched and devoured then one by one. Seeing this, Aeneas with his companions started to shoot those birds; and after they could not conquer them with arrows, seeing them disturbed, they put themselves under the groves of trees where the birds [Print Edition Page no. 23] could not advance for a feast. Seeing this, the birds started to defecate the food upon them. Then, that queen Celaeno sitting at the pinnacle of a mountain started to prophesize future hunger for they dared to lay waste to their herds. And it came to pass.

Thenceforth wandering across the seas, they arrived at Sicily under the fiery mountain; where when they touched land they heard the voice of Achaemenides (a Greek from Ulysses' army who had been made captive by Polyphemos the Cyclops; and escaped away from him down from his cave, and could not descend upon the beach for fear of other Cyclops lest he be killed by them; but for a long time he sustained himself with herbage in the forest, and between rocks in hidden places lest he be seen hiding by anyone) shouting and saying with such a voice: 'Carry me, oh Trojans, and take away as much lands as you can. If I perish, it will please me to have perished by a human hand.' After Aeneas had heard this voice of a begging man, he took the ships ashore and took Achaemenides aboard the ship.

And you might say: who was Achaemenides, or the Ulysses from whose army he was taken captive; or who was Polyphemos who took him captive? The answer is: This Achaemenides was from the army of Ulysses, who in another name was called Odysseus. This Odysseus was among the ranks of the ten dukes whom Agamemnon and Menelaus invited as auxiliary. And when Troy was subdued and burned, thereafter each and every one returned to their province. And when they were returning, they suffered various punishments from the immortal gods, by whom, as we said above, Odysseus with his men returning to his province, bounced by the wind, was turned to Mount Etna of Sicily. In this mountain, Vulcan the God of Fire, through whom every artifact are crafted by goldsmiths, silversmiths, bronzesmiths, or craftsmen or blacksmiths.

The Cyclops were the disciples of that Vulcan; and the most skilled of all was Polyphemos, that Polyphemos who was stained with the blood of humans and sheep. When Odysseus with his companions was about to arrive, he had heard of Polyphemos' fame. He laid at his cave; and when he found him lying in the cave, he relieved his eye from the burning lamp. He indeed, awakened from his sleep [Print Edition Page no. 24] as he

sensed an eye departing, going out of his cave with a great grief and with a roar he thrust a lance at a tree; and made for himself a club from it, and started to strive through to the beach to capture and kill Odysseus and his companions. And as he arrived at the beach, he could not capture Odysseus and his ships; instead he took and bloodied as many men at the beach who could not gather themselves on the boats. From those ranks of captives only Achaemenides could escape from him. And when renowned Polyphemus, who is a Cyclops, could not capture Odysseus, he gave a roar like an elephant, and three islands trembled under his roar. Truly so, as said above, only Achaemenides escaped his grasp, when Aeneas heard his voice, he carried him onto the ship and took him from the Cyclops' captivity.

And moving thereafter he ended up on another Sicilian beach, seeing over the mouth of the sea a temple of great size; and when he went to the temple, he found Andromache, Hector's widow, praying, whom Pyrrhus son of Achilles made concubine for himself. When she recognized Aeneas and Ascanius his son, she started to cry and explained the fate of Troy. And holding Ascanius son of Aeneas towards her in an embrace, with tears she said thus to him: 'O light of Dardania, whom Aeneas the father and Hector the uncle roused.' And as she cried and when they wanted to part ways from her, she gave Ascanius gifts; and weeping bitterly, they departed from one another. Thereupon disembarking, he arrived at another Sicilian beach, where his father Anchises died. He buried him with dignity, and made a mound of great size over him.

And when thereafter they wanted to go in order to obtain a kingdom, as they went aboard the ships, driven by anger about Paris' judgment and wanting to erase the entire nation of the Trojans Juno went to Aeolus king of the winds, and asked him to excite the winds so that Aeneas with his ships would perish. [Print Edition Page no. 25] Obeying her, with a sharpened point of his spear Aeolus opened the cave in which the winds were kept. And the released winds started to rush out through the forests and the lands; thereafter they entered the sea and scattered Aeneas' ships through diverse beaches with shattered masts and yards. Among which a ship, in which Palinurus was the helmsman, sank before their eyes; and Palinurus came to be tossed by the waves of the sea, and he wanted to reach Aeneas' ship by swimming. But because the force of the storm was so great, neither could he reach the ship as the waves tossed him, nor could Aeneas make the ship touch him; and while swimming he plead Aeneas with copious tears, saying: 'I pray by your parent, by the hope of a rising lulus, rescue me from these evils, oh you the invincible, either throw an earth to me; for indeed you can also proffer the Veline port; or if there is such a way, if your creator goddess show any such to

you (nor indeed, I believe, you manage to navigate such rivers and the Stygian pool without the will of the gods), give your right hand to this miserable one and bear me with you through the waves, so that I may at least rest in death on gentle seats.'

And as soon as he had plead these pleas, he was no longer visible, engulfed by the waves. Indeed the other ships, as was mentioned above, was dispersed throughout diverse beaches by the wind from Juno's ire, as Virgil described: When Juno, preserving an eternal wound behind her chest, went to Aeolia; there king Aeolus in a vast cave makes both soothing winds and tempests wrath. To him she said as such: [\[Print Edition Page no. 26\]](#) 'Oh Aeolus, for indeed the father of the gods and king of men enabled you to sooth the winds and to give open reins as commanded. A nation inimical to me navigates the Tyrrhenian sea, bearing Troy as well as vanquished gods into Italy. Excite the power of the winds, overwhelm the ships submerged, or make them disperse and scatter their bodies in the sea. There are twice seven nymphs with bodies surpassing me, one of whom she with the fairest form, Deiopea, I will unite in a stable marriage and will declare her your own.' After Aeolus heard this, he answered to Juno: 'Oh goddess, sister of Jupiter and wife, as this kingdom was given to me by you and you hold me in power, how great all winds that are held under my control.' And when he had said all this to Juno, released the winds, as was mentioned, and dispersed Aeneas' ships, as was reminded above.

When Aeneas indeed saw his ships being dispersed by the wind, he raised his palms to the heavens in the middle of the sea and started to pray to Jupiter with copious tears so that the winds may be pacified by him. When he prayed to Jupiter, Neptune heard his prayers and raising his head from under the waves he commanded summon to Euros and Zephyr to him. To them he said thus: 'Hasten your flight to your king, say you this: "Jupiter did not give him the dominion of sea nor the ferocious trident, but the lot is given to me."' The winds, indeed obeying their order, came back to their place, and thus tranquility in the sea was created. And as this was happening, within two hours six of his ships gathered together towards Aeneas; the other twenty indeed was dispersed across unknown beaches.

And when Aeneas was navigating with seven ships to an African beach, he was turned away

into parts of place which was called Abar under the mountain where now a city stands with shield. And when they touched beach, ignorant of the province where they had stumbled

upon, and furthermore thinking that twenty ships wandered from him and the one in which

Palinurus was sunk before his eyes, relinquishing his companions [Print Edition Page no. 27] on

the beach, he ascended the mountain with Achates his guard, wishing to inspect the plains of

the mountain in hope that he could see his ships that wandered off from him. And as he was ascending the mountain, he looked around and saw a herd of grazing deer; and bearing weapons from Achates his guard he killed seven deer with arrows; and he distributed one for each ship. When they were being distributed, they tore off the skin and disemboweled the entrails. And when a feast had been made, Aeneas started to encourage his companions, saying: 'Eat with a strong soul, oh most sturdy men; a god will give us help, and he will send us to Italy to take a kingdom, as he promised. Therefore rejoice; and have hope in god.' And after he had encouraged them, again he ascended the mountain with his guard to inspect the sea, hoping to be able to see his ships.

Behold, Venus his mother appeared to him in the form of Harpalyce [that is, a huntress] in the dress of a huntress— i.e. highly girded boots on the feet and bearing a bow on the collar of the shoulder and on the head wearing a ribbon in the hair. To him she said: 'Hey,' said she, 'young man, perhaps you have seen someone: my wandering full-sister equipped with a quiver and with a skin of a spotted lynx?' To her Aeneas answered: 'O virgin, I confess to have seen none of your full-sisters; but I do not see you speak with a human voice, instead your voice is of the goddesses. But if you are a goddess, expose yourself to us so that we might not show less respect to you than how we respect other gods. And tell us in what province we have wound up.' To him Venus answered: 'Truly, I am not a goddess, but you should know that you have wound up in the province of Libya. And it is a custom for Libyan virgins to bear quivers. But, as I see, you focus on ships which wandered off from you, for we are acted upon by an augury of the gods. Observe twice six swans each of which Jupiter's bird followed from the height of heaven; those are the sign of your ships, hope they soon come to you. And since I know that you have wandered across the sea for a long time, I give you advice. Behold, the city of Carthage is near here, which has now been founded by Dido of Sidon. [Print Edition Page no. 28] That Dido is deprived of a man, because her man Sychaeus was killed by Pygmalion king of the Sidonians, his brother, wanting to take away his wealth. And thereafter from Tyre and Sidon she wound up here with a great army; and there only king Jarba was her equal here, where now she has built Carthage. Because, as I have said, she is deprived of a man, she will be able to capture you and take you as a spouse for herself.'

And after she had said this, she drew away from him. And after having her apparels changed, she again showed herself in the likeness of the gods. When Aeneas recognised her, because she was his mother, he fell himself over with tears he prayed to her thus, saying: 'Mother goddess, what deception do you make of me with such visions? Where are the promises that you promised me at Troy, that I will be able to hold kingship over Italy? Behold through how many trials, whether hunger or seas, we have gone through such that we have also endured storms. Have mercy on us now, and liberate us from such troubles.' To him his mother answered: 'Go, as I said before, to Carthage, and you will be taken by Dido, a love of you having been inserted into her. Therefore, tell your companions to embark the ships and arrive there with their seven ships. I will guide you under a mist.'

He went, and he arrived at the port. At that port. Dido of Sidon built a great temple for Juno, where it was called horse head. And you may ask: why horse head? The answer is: because, when Carthage came to be founded by Dido, as the first stone on the foundation was called, incense to Juno was burned by Dido on that stone because Carthage was founded under the protection of Juno. And after a sacrifice had been made, a head of a horse appeared in the fire, such that it showed Carthage being ever bellicose, and to be in want of dukes or kings. In that place, as has been said above, Dido of Sidon built a great temple for Juno. In that temple, there were depictions of all the regimes and the fall of Troy. At that temple, as said above, Aeneas went in [Print Edition Page no. 29] with Achates his guard, while being covered by a mist, along with the seven dispatched ships with his companions. And when he saw the entire fall of Troy depicted in that same temple, the picture fed his soul with emptiness; and filled with tears he said to his guard: 'O the misfortune and fall of Troy!'

There is not one region throughout the whole globe where the news of our fall has not penetrated. And after he said that to his guard, queen Dido suddenly came into the temple surrounded by a group of slave boys and slave girls, adorned with gold and gems. Aeneas saw her, yet he himself was not seen by anyone. And when Dido sat down on her throne, she began to legislate and convoke a sacred senate. And after she gave the laws, suddenly she saw twelve ships with broken masts and yards touching the port, those which wandered away from Aeneas, when Juno roused a storm against him. Dido, thinking those are owned by enemies, commanded armed men to those ships. They took all of the subdued men who were in those very same ships, and thereafter burned down the ships in fire. And after all of the Trojans had been brought before the queen's face, the greatest of all those Trojans started to tearfully say to the queen: 'O queen, to whom Jupiter allowed to build such a great city, have mercy on us and extinguish the abominable fire from our ships. Have mercy on

us, we pray you, and acknowledge our case.' The queen ordered to release their binds and had them explain their cases.

Then the Trojan answered thus: After Troy, our city, had been invaded and burnt down by the Greeks due to kindling the anger of the gods, a storm scattered us as you see, as well as others away from us, we came from the temple of Ceres as refugees. Where also Aeneas, son of Venus and Anchises has ended up as a refugee with Anchises his father and Ascanius his son as well as with all of his family, his wife the daughter of Priam our former king having been lost. When we saw him, we elected him as a leader for us while down on our knees, because it has been admonished by the goddess Venus his mother such that he would obtain kingship over Italy [Print Edition Page no. 30] – not only he but also those born of his descendants and even those born of them. Knowing this, we followed his fortune. And after Troy had been burnt down, we escaped with twenty ships as well as Aeneas himself as our duke; and up till this time as seven out of those whom the destruction of Troy affected, we were thrown about by the danger of the seas and nowhere have we found a place. And when we progressed from Sicily to Italy, suddenly we experienced a storm. And we were scattered away from our other party, and we do not know whether that Aeneas, our duke, along with the other ships escaped it or perished in the sea storm. Indeed, miserable with broken masts and yards, we stumbled up here. Rightfully, we ask you, oh lady queen, that you give permission so we may repair the masts and yards of our ships and we may go to Italy following the promise of the gods. Perhaps there we will be able to find Aeneas, our duke.'

After the queen had heard this, she answered them: 'Disembark from your ships and mingle with my people, and with his auspice Jupiter will guide us. And I will have to direct corsair ships through all African beaches, so that they may bring Aeneas here from where he will be found. And marriage between me and him will not displease him. For I am also a traveler in this province, and hear you our case. I was born as a daughter of the king of Sidonian Tyre; and when I had reached a nubile age, I was then given in marriage by my father to Sychaeus an illustrious and magnificent man, great gifts having been received. And when my father departed from this world, Pygmalion my brother took hold of his kingship. And attracted to my husband's wealth with his familiars, he killed my husband in the hunt. And the death of my husband was concealed from me by him, wanting to likewise kill me and take over my wealth. And as this was happening, my husband's ghost talked to me through my dreams, saying that I, with all of my collected wealth, should escape; also I should take and carry the hidden wealth of his ancestors and forefathers from the land.

[Print Edition Page no. 31] And I did that. And congregating all the people with me in secretly

collected ships, as I said, I assigned with all of my wealth, and I went down to Sicily. When arriving at Syracuse, I wanted to found a city, the people started to complain to me. Acknowledging this, because it was not imminent for me to have seat there, embarking the ships with all of my companions, I went down here. When I asked who was the king of this province, I was told it was Iarbas the Gaetolian; to whom I sent an ambassador only so that he would divide some place for me that I may have a seat with my companions. And he divided this place for me against what a strip of bull leather could lineate. And after I perfected this city, he wanted to take me in marriage, whose matrimony I despise. But if your duke is such, and we will be able to reach his shadow, perhaps, as I said before, our marriage will not displease him.'

After Dido finished talking with Aeneas' companions, Achates Aeneas' guard answered: 'What are you hesitating? You see the queen not knowing you, yet falling in love with you. Therefore tear through the mist, and show yourself to the queen who you are.' After Achates had said that, Aeneas showed himself to the queen in the middle of the temple from the ruptured mist.

Armed with a breastplate and a plumed helmet, holding a shield and a lance, he declared himself to the queen in the likeness of Mars: 'Openly,' said Aeneas, 'I whom you ask am present.' And when the queen saw him speaking, burned by love of him, abandoning the orders that she gave to her people, she held Aeneas' hand and started to guide him to the royal court. Seeing this, Aeneas' companions from the twelve ships who had been subdued by Dido were exposed, prostrated themselves falling forth on their knees before Aeneas, saying: 'O light of Dardania, whom Jupiter confirmed as a leader for us, so where in this world had the violence of the gods separated you from us?' Seeing them, Aeneas was filled with tears, and he ordered them to be with his companions who had been in the seven other ships. After queen Dido [Print Edition Page no. 32] had seen this, knowing him to be the duke in the temple, inflamed by his love, while holding his hand she led him to her royal court, showing him the wealth of Tunis and the furnished city. Then she asked him to dinner. To him she said thus: 'The communion of this people [that is, mine and yours] and together we should rule with auspices; and she should be free to serve her Phrygian husband.'

And then she had the tables adorned with royal tapestry. Aeneas, as he felt himself loved by the queen, talked to Achates his guard, saying: 'Go to the ships, and with you Ascanius my son should come to dinner. And he should carry with himself the gifts which he offered to the queen by himself— that is, a state-robe stiff with gold and gems, a crown from gold and gems which queen Helena had given us, as well as a necklace [i.e. *adflotitorium* (?)] which Andromache had given. And when you arrive here with them all, Ascanius my son should adore the queen, and should offer

her gifts by himself.' Achates indeed, obeying Aeneas' orders, went to the ship.

When Venus had learned of this, she said to Cupid her son that he should change himself into the form of Ascanius son of Aeneas in one night, and he had to offer the gifts which Ascanius offered to Dido by himself, when with a kiss to her he initiated her love for Aeneas. Indeed, Cupid obeyed his mother's order, to whom she prayed thus, saying to him: 'O son, you alone my forces and my great power, to you I appeal and suppliant I ask your divine power. Know that Aeneas your brother is loved by Dido. Rightfully I beseech you to transfigure yourself into the face of your nephew Ascanius, and offer Dido the gifts by yourself; and when most happy Dido will accept you in an embrace, set the queen on fire and entangle the fire with her.' Cupid, as mentioned above, indeed obeyed his mother's order and offered Dido the gifts by himself, and he stung her with the love for Aeneas through the marrow. And you may ask: when Cupid transfigured himself into Ascanius' face, where was Ascanius? The answer is: Venus put Ascanius to sleep aboard the ship, and carried [\[Print Edition Page no. 33\]](#) him in his sleep, and put him on mount Idalius, where there were diverse spices of Venus.

Rightly Achates found Cupid in the form of Ascanius on the ship. To him he said thus: 'Your father command you to carry gifts with yourself and offer them to the queen by yourself.' Indeed, Cupid bore the gifts in the form of Ascanius and went to the queen with Achates; and when he adored the queen with the gifts, the queen took him in her embrace. And after she had been kissed by him, she was stung with love through his kiss, and she started to protract the dinner and ask Aeneas about the fall of Troy, wanting to satisfy herself from his person, as Virgil described: All silenced their mouths and held their attention. Then, from his couch father Aeneas thus begun from on high: 'You ask to renew an unspeakable sadness, o queen, as the Greeks cast out Trojan wealth and its lamentable kingdom, each immense misery I myself witnessed, and of which I was a great part. Who among the Myrmidon and Dolopians or of Ulysses' strong army could refrain from tears with such a tale? And still, a humid night fell down from heaven and the setting stars urged to sleep. But if so great a desire, and you want to know our case and to briefly hear the supreme burden of Troy, though my soul trembles for having been reminded, I shall begin.' And before they went into dinner, Dido had many dishes of food brought to Aeneas' ships, twenty great oxen, one hundred pork loins, one hundred lambs with their mothers; and there was a great merriment. What more? When the dinner had finished, all friends stood up, and bade the queen farewell. And when the friends had dismissed themselves, Dido asked Aeneas to toast their cups for each other's health again, as Virgil described: After the first rest at dinner, the tables having been removed, they put forth cups and crown the wines. And they prayed to Juno to perfect their accepted love. In that dinner in the ministry of Dido there

were one hundred slave girls adorned with gold and gems [i.e. fifty], who incensed the entire royal house with spices. What more?

[Print Edition Page no. 34] When the dinner had been finished, they each bade farewell. And after Aeneas dismissed himself, Dido started to be inflamed with love the whole night, and saw no sleep, as it was written: unhappy Dido was inflamed, she roamed through the whole city raving, like a doe shot by an arrow with venom, and as long as she was inflamed, so long she cooled herself in the fountains. Thus Dido was inflamed, and talked to Anna her sister, the sacred virgin, saying: 'Anna my sister, who terrify me with such sleeplessness? Since the Trojan he wound up on our shores, I have been hurt by excessive love for him. And as this transpired, the day had shone; and she asked Aeneas again for dinner for another day, and she started to become even more inflamed by love of him.

And as this was happening, Juno was opposed to Aeneas having Dido as his wife, and she began to obstruct the marriage of Aeneas. When Venus gained knowledge of this, she asked Jupiter that he request Juno to agree with having their marriage strengthened, as it was written: meanwhile the house of the omnipotent Olympian was opened, and the father of gods and humans alike called for a council. And after he called together the council of all gods, he asked Juno to allow them to get married. To him Juno obediently conceded, and said to Venus: 'You have everything that your mind have asked for.' To her Venus said thus: 'How will the marriage able to be celebrated?' Juno answered: 'I will make it so that both would go out on a hunt. And when they hunt in the forest, I will have to send in snow and hail; and when they take refuge from the strength of the hail, they will go fleeing into a cave, and there they will unite themselves. And there will be Hymenaeus.' Not wanting harsh. What more?

Another day shined as Juno's statement was realised. Dido asked Aeneas to go on a hunt together, and both of them did go for a hunt. In such a clothing Dido came out: in the vestment of Harpalyce [with virile garment shoes on feet, donned with a robe, [Print Edition Page no. 35] holding a clasp, highly girded; and she tied a ribbon of gold and gems on the hair of her head. And similarly Aeneas donned a breastplate, a plumed helmet, with Ascanius his son and with Dido they went out into contest. And when they had come into the forest, they targeted a boar or lion descending from the mountain. And as they pursued, suddenly in accordance with Juno's saying, a mist appeared. From that mist a hailstorm started to come. Seeing this, Dido brought herself back into a cave. Indeed, not knowing while returning likewise he was brought back into that same cave, where having found Dido he had intercourse with her, and both satiated themselves in love. Behold how Dido was united with Aeneas! As Dido could not conceal her hidden love; immediately that great rumor of Libya went through the cities, no any other evil faster than rumor (in movement

it is vigorous, and it accrues power in advancing), which bore itself to the clouds. What more?

That rumor about the union of Dido and Aeneas came to the ear of the great king Iarbas. And this having been heard, he raised his palms towards the heavens, and he prostrated himself on his face before the hundred altars which he had dedicated to Jupiter; and he prayed to Jupiter with such a voice, saying: 'Omnipotent Jupiter, to whom now Mauritania, the nation feasting on painted beds, makes libation with fine wine, to you I appeal and suppliant I beg your divine power. You hear, o father who turns lightning, that Dido disdained our marriage, to it we only conceded to stay; and she received Aeneas the foreigner in her kingdom.' The Omnipotent heard, and turned his eyes to the city walls. And he called Quillenius [i.e. Mercury] to himself, to him thus he talked and commanded such: 'Go on, my son, call Zephyrus to yourself; so talk to the duke of the Dardanians, who is now located at the citadel of Carthaginian Tyre, and you will convey [Print Edition Page no. 36] my sayings faster through the air. And say to him: 'I believe that for you destiny has planned such that you would obtain kingship of Italy, not only you but also those born of your children and those born from them. And you have put yourself in the love of a woman, and you have dismissed the kingdom promised to you; but if such love of a woman holds you, let Ascanius your son to obtain the kingdom promised to him.'"

After Jupiter had said this to Mercury, Mercury went to the headland of Carthage, and told Aeneas every single thing said above. At first Aeneas did not obey, then at the second admonishment he ignored it. On the third time he kindled a hatred between him and Dido, as he said to Dido: 'Aeneas wants to leave you and go away.' And to Aeneas he said: 'Don't have faith in Dido, for she is devising your murder, because a woman is always different and susceptible to change.' And after this had happened, they started not to love each other fully. And Dido began to complain to him, saying: 'I believe that I have taken you as husband and I have always loved you, and I have benefited your people and mixed them with my population in my kingdom; yet you want to leave me.' To her Aeneas deceptively said he will not dismiss her from himself. What more?

Aeneas secretly ordered for his companions to send the ships into the sea and bring necessary foods in the ships. What more? When the ships had already been prepared by his companions, it was reported to him that everything had been prepared; and at night he left Dido sleeping on bed, and secretly embarked upon the ships, and left his sword on the head of the bed. And after he embarked upon his ships, he set sail. What more?

The day shined in, and having been awakened Dido talked to herself on high. And when she saw Aeneas' ships already rising in the distance, going back to her bed, she talked to Anna her sister, saying: 'Go to the temple of Juno and consult whether Aeneas would come back to us.' And after Anna had gone to the temple, while looking around, Dido found Aeneas' sword hanging on the head of his bed. Driven by great sadness, she started to lament thus: 'I have lived, and I have gone through the course which fortune had given me, and now the great image of me will go under the earth. I have built a brilliant [Print Edition Page no. 37] city, I have seen my walls. From this man I have received punishment from my inimical brother. Lucky, alas very lucky, had the Dardanian ships never touched our beaches.' She said, and attendants observed her half collapsed while in such a state with iron, and a sword frothing with blood and strewn hands. Clamor went to the high halls when that news circulated the city. They murmured their laments and sighs and covered with women's ululation; the air resounds with great clamors. Never had all of Carthage nor the ancient Tyre resounded like thus, unless when enemies are out. What more? When Anna her sister descended away from her to the temple, Dido had killed herself with Aeneas' sword. Anna her sister cremated her, as the custom of the ancients had it, and put her ashes in an amber urn next to the ashes of Sychaeus her husband.

While navigating, Aeneas indeed set upon Sicily again. Where he traversed coming to the burial mound of his father, and celebrated his anniversary with great rejoice. And thereafter navigating, he came to Italy. And firstly he touched on the city of Hostia which is next to the port of the city. There disembarking the ships he went into the city; and as he went around it, he saw outside the city a rampart of stone, over which he ordered to build camps, where he would include all his wealth as well as those of his companions under protection lest they be gone.

And when camps had been established, Aeneas threw himself under the shade in his camps over the mouth of the river Tiber. And after he had thrown himself under the shade, the citizens of that very same city approaching him said: 'Lord king', one said, 'from what province are you and for what reason have you come here to our city?' To them Aeneas answered: 'I am Aeneas, son of Venus and Anchises, citizen of Troy, son in law of the then king of Troy, Priam; and after Troy our city had been defeated and destroyed by the Greeks, admonished with the orders of the gods that here [Print Edition Page no. 38] a kingdom is promised for me, I went out from Troy after its destruction with twenty ships and with companions whom you see. And here I went to you following the command of the gods. And having kindled the ire of Juno, I was thrown in the sea for seven years. Thereafter with the tempest much gathering, I was thrown to Carthage, where I was taken

by queen Dido, who founded that city. She, Dido, inflamed by love took herself in matrimony with me. And when I was at Carthage with her, I was admonished by a messenger of the gods to leave her and go here to Italy to take a kingdom. And because I could not disregard the command of the gods, I left the famous Dido and here I have arrived at you.' To him the citizens answered: 'How will you be able to have a kingdom here, when Latinus is our king, son of king Faunus, nephew of king Picus? He, Picus, was the son of Saturn. And he, Latinus, our king, is seen over a great army which he possessed, he even took a son in law for himself with the name Turnus, son of king Daunus. He, Turnus, came to him with a great army for Lavinia his daughter, in order to take her in marriage; and now the army has become twice as big. How will you be able to prevail against them to obtain a kingdom and overthrow them from kingship?' And after they had said this, they dismissed themselves.

Indeed, after Aeneas had heard it from the citizens of Hostia, at that same place over the mouth of the river Tiber his heart started to be disturbed. And while he was troubled, sleep entered him, and in that sleep the divinity of that river talked to him through his sleep, saying: 'Do not be disturbed by the statements that the citizens of this city said to you. Do not think that you will not be able to obtain the kingdom promised to you; indeed you will obtain a kingdom, and you will accept Lavinia, daughter of king Latinus, in marriage. But if you think this is in vain, I am the divine power of this river Tiber who is talking to you. But go and put Ascanius your son in this fortification, and dispatch armed men with him; and ascend through me here to king Evander, who is seen to have a seat in the seven hills, because here Evander has rivalry with king Latinus. But because he is deficient in people, he will obviously not prevail, and he seeks an auxiliary for [Print Edition Page no. 39] himself because with it he could do battle. Therefore, join yourself with him, and both of you will have to fight against him. And since you should believe in my sayings, when you start to navigate, you will find on the middle of the journey over the mouth of the river under an oak tree a white sow lying— giving birth to thirty heads of offspring, the white one reclining on the ground, the white offspring around the udder. This is the place of your city.'

And you may ask: what were the seven hills where Evander reigned, and what was the figure of a sow which had generated thirty piglets? The answer is: seven hills where Evander was— i.e. the Aventine, Tarpeian, Vatican, Janiculum and three others— those are where many years thereafter Rome was founded by Romulus from his mother Ilia. The sow which gave birth to thirty offsprings shows indeed the foreshadowing of where the city of Albana was founded. Albana is aptly named because the place the sow appeared to him, was where Albana came to be founded by the posthumous child Silvius, son of Aeneas from Lavinia born after the death of Aeneas. And Albana received its name from the white sow.

Let us return to the matter. Aeneas indeed, while he was visited by the divine power of the river, entered the camps, and he had Ascanius his son and all of his most mighty companions summoned to him. He addressed them, saying: 'I entrust to you these camps and Ascanius my son and also all the wealth that we have brought with us, lest enemies steal and take away everything from us; because I am going to go to king Evander to ask help from him.' And after he talked to his son and companions, he embarked on a ship. He took with himself some of his most mighty men and he began to sail to king Evander along the river Tiberinus. While he navigated, at the middle of the sailing path he found under an oak tree a sow with its thirty offsprings and offered a sacrifice from it; and he put a sign on that very place to show where thence the city of Albana would be founded. What more?

When Aeneas arrived at Evander's seat, his ships was seen to arrive. Indeed, seeing ships which he did not [\[Print Edition Page no. 40\]](#) recognize, prompted by fear he armed himself and rushed an army against Aeneas. When Aeneas saw those army, he raised a branch of olive from his ship, showing himself as coming in peace. When Pallas son of Evander saw this, he went to meet Aeneas and received him from the ship with veneration; and after he disembarked from the ship, he went to Evander. He, Evander, with all his people in that very day was offering a sacrifice to Hercules and celebrated the solemn day. The reason being, because Cacus son of Vulcan [who], when he was alive, ravaged cattle on those hills, and at that very day it came to pass that Hercules killed him in order that the province be deprived of that monster and ravager, the natal of Hercules was celebrated every single year there on the Aventine hill, where now Rome was founded.

And it came to pass that, as is mentioned above, Aeneas on that very day went there and thus found king Evander with all his people celebrating the natal of Hercules; he received him with dignity, and asked him to the feast. Aeneas said thus to him: 'I have presented myself and my head, and I came to your doorstep suppliant; this is it, I have not sent ambassadors to you and instead I came by myself, so that you may provide an auxiliary for me against king Latinus of the city of Laurentine and Turnus, who found a son in law for himself; because due to the admonition of the gods I have ended up here, they admonished me to assume kingship of this province and to take Lavinia daughter of Latinus in marriage. And when I arrived here in the city of Hostia with my men, I was reminded by the river Tiberinus through my sleep to go here to you and ask help from you, because it was said to me also that you have enmity against him. Rightly I do ask that both of us unite and fight against our enemies.' Indeed Evander said to Aeneas: 'Let us consume the feasts; and we will go there to my seat, and there we will arrange the things that you propose.' What more?

After they had finished the feasts, thus Evander with all his people took themselves to their seats. With whom Aeneas also attended. [Print Edition Page no. 41] And when Evander had arrived to his seat and there had been a delay from giving Aeneas an army, Juno, because she made enemies with Aeneas as she had known Aeneas openly ask for auxiliary from Evander for himself against Turnus, sent Alecto the fury to Turnus. To him she said thus: 'I have put you at the city of Laurentine to be luxuriant in the midst of women; and behold Aeneas the Trojan came, and he wants to expel you from your kingdom and to separate Lavinia your spouse from you and marry her with himself. He, Aeneas, sent down Ascanius his son with a few of his armed men near the city of Hostia, and he went to king Evander to ask for auxiliaries against you. Therefore go in a swifter way; bring with you an army and go to Hostia, and with him absent, kill his son along with all whom he is seen to accompany him, lest, if you delay this, you will begin to lose your bride and be thrown out of your kingdom.' What more?

Turnus having been admonished by Juno, armed himself and with a prepared army went to Aeneas' son. And when they had arrived there, he surrounded the camps where Aeneas' son was with the army. And Aeneas' son started to be confounded by Turnus; and when he wanted yet to give his hands [Print Edition Page no. 42] and hand over himself to Turnus, some adolescents, two friends (i.e., Nisus and Euryalus), said to Ascanius son of Aeneas: 'Do not hasten to surrender yourself so quickly; instead you will leave it to us, suppose we destroy the enemy throughout in the night and we go after your father to Evander in order that he come over with an army and liberate us from the hand of the enemies?' Ascanius indeed, as he heard

Nisus' and Euryalus' statements, started to speak them with tears, that, if they committed what they said, he would make them his brothers and divide the kingdom between them and grant them great gifts. And after Ascanius had made this promise, cups were offered to them; and they both, while drinking, constrained themselves through sacraments about to fulfill all that was mentioned above. What more?

After they drank with Ascanius, then they bade farewell indeed to their mothers, and at a silent night they were laid down on the other side of the walls. When they descended from the wall, they both spoke to each other, saying they have to direct themselves to Turnus' tent and kill him in his sleep. And after they had said this, the idea pleased both of them, and they sent themselves across the midst of the enemies; and they started to want to go through to Turnus' tent, because there was such a deep sleep among the enemies that even their horses lay stretched on the ground and there was no one awake. And while they aimed for Turnus' tent, they came to Ramnes, Turnus' augur, who pronounced the future for him; and when they entered into the tent, they saw him being adorned in regal

clothing; thinking it to be Turnus' tent, they went in over Ramnes and found him subdued in sleep and wine lying on regal carpet with a bare chest, and they killed him with a sword. And they took his weapons –i.e. a shield stiffened with gold and gems, a helmet like so and also his sheath and lances. And already returning with a sword fully under the impression they had killed Turnus, they started to kill as many as they could in their way through the tents; and when they saw the light-bearer waking up, they said to themselves in turn: 'We should exit from here because the enemy's light approaches.' Ramnes indeed, who pronounced the future, could not foresee [Print Edition Page no. 43] his own future death, as it was written: He could not avert death with his augury.

Nisus and Euryalus indeed, after they had killed many, came out from the tents; and as they made their way after Aeneas, they adorned themselves with Ramnes' arms, and the helmet reflected the moonlight, because the helmet had such gems which reflected the moonlight. And as they made their way, it came to pass that Vulcens an attendant of king Latinus went over after Turnus with three hundred shielded guards directed by Latinus, as it was written: Behold horsemen hastened from the Latin city, three hundred shielded ones all with Vulcens as leader. And when Nisus and Euryalus became aware of the sound of the coming parties, they took themselves from the road in the midst of the forest. They, the coming party, indeed saw the helmets and the lances striking against the moon. With a loud voice they exclaimed: 'Hey,' on said, 'you youths who are there, or where are you making your way?' They indeed gave no response to them. Indeed, Vulcens with his companions, as they heard no response from them, started to shoot them arrows from their horses and hurl lances at them.

Nisus indeed went out to them from within the thickness of the forest due to his valor, and as he saw himself unrestricted, he prayed to the moon and all of the stars, saying: 'O Latina, goddess of all stars, I ask you that my lance which I will throw by fortune will not fall on the ground in vain but instead will fall with injury to my enemies.' And as he threw his lance, it killed one. Again, he threw another, and struck down the second one. The third indeed in turn wounded him, Vulcens, the attendant. And as these happened, they started to rage against Euryalus and wanted to kill him. Indeed Euryalus, as he saw himself withheld by the enemies, started to shout with a great voice: 'Oh Nisus, oh good brother and a friend, help me.' Indeed, Nisus sensed that Euryalus his friend pressed down by the enemies, suffering for his friend's death [he who already escaped], preferred to be killed with his friend, and he offered himself to the enemies, saying: 'Me, Me, I am who did it; [Print Edition Page no. 44] turn your iron on to me, o Red Ones! My entire deceit; neither it nor anything could.'

And after he said this, he offered himself to be killed by the enemies. And when both had been captured by their enemies, they were killed, and they put their heads on lances. And thus they came to Turnus at the first light of day. Having come back, there they found great lamentations in the tents about the death of Ramnes and others, and they murmured enough amongst themselves: 'who indeed had dared to heedlessly enter into the tents and commit such things.' And as they argued amongst themselves, Vulcens, as has been mentioned above, came with the heads of those who had committed it, and said: 'Behold, these are the ones who committed this wickedness.' And as Turnus saw this, carrying with him the heads on the lance, went to Aeneas' camps. And when he showed them the heads of Nisus and Euryalus, the message reached their mothers. After they had heard this, with a great lamentation they threw themselves over the walls and fell to death. What more?

Turnus indeed started to attack the camps very strongly. And when Ascanius saw the camps disturbed, he was willing to hand himself over. And when these were going on, behold Aeneas came over with an army which king Evander gave. And his son, seeing his father with auxiliary coming in ships, the camp being left he met him on the way with his army. And Turnus did not want him to go off descending their ships. But because Aeneas led his new army and Turnus was still weak from fighting, Aeneas came out as the victor. Turnus indeed running away from Aeneas to the Laurentine city, where king Latinus was his father in law, he conveyed himself. Aeneas indeed put himself after waging the battle and after sailing for a few days, with whom there was even Pallas son of king Evander. He, Evander, gave Aeneas his son with an army; he, [Print Edition Page no. 45] Pallas, meanwhile not going out in an expedition, because he was a small boy and the only son of his father. And when he gave him to Aeneas, with copious tears, with his mother present, he had entrusted him to teach weaponry; and thus he went out with Aeneas, and with him he started to be in training.

Turnus indeed when he arrived at Latinus his father in law, with the counsel having been done started to think that they should ask auxiliary for themselves. And they asked Mezentius; he, Mezentius, was called a despiser of the gods, because he was stained with blood and inflict such punishments on humans, whosoever was found culpable with him, he imposed such a punishment to him that the burial mound of a dead man who had recently died opened up and his corpse was stinking with worms. And over that cadaver he tied a live human, and thus shut the joint-covering of the sarcophagus and sealed it with lead. And whosoever was there, he made a horrible death. Behold, the kinds of punishments Mezentius imposed on men; and even in battle he did not trust god but the virtue of his right hand, as he said: 'My right hand is my god and weapon which I throw as missile.' And that he trusted his right hand and sword and not god, he deservedly was called a despiser of the gods. He,

Menzentius, having been asked for help, came to Latinus with his son Lausus and with one thousand selected armed men. And even Camilla, queen of the Amazons, having been asked for help by Latinus, came with her great army. What more?

Aeneas, after he had gone quiet for a few days, armed himself and went there to the city of Laurentine. Turnus with Mezentius and queen Camilla confronted him and a violent battle started to be waged; in that battle, Pallas son of Evander, whom Aeneas asked for help to himself, was killed by Turnus. Turnus finished him off and raised his bracelet, and girded it to himself and started to strengthen the battle more. Aeneas indeed, carrying Pallas' corpse and carefully conditioned him and kept him in his tent. And when they battled, even queen Camilla was killed by Arruns. He, Arruns, who [Print Edition Page no. 46] killed her, was in the rank of Turnus' people, and when he saw Camilla engaging many battles, he said: 'Virtue holds to be

assigned to women and not to us.' And stealthily he pierced her in a secret spot and killed her. And because she, Camilla, had been nourished by Diana, Goddess of the forest, with the milk of mares, suffering from her death Diana shot a thunderbolt at Arruns who killed her with his bow, Arruns being pierced by Diana was dead. What more?

As the fields became white with human bones and the ground had become full of human blood, Juno, seeing Turnus' party being weak, wanting to liberate him from death, transfigured herself in the clothes of Aeneas and showed herself in the clothes of Aeneas against Turnus and began to want to fight against him. Turnus indeed started to want to skillfully fight. Juno indeed, as she saw Turnus being prone, started to flee and she took off from Turnus as if hastening away. As Turnus indeed saw Juno in the likeness of Aeneas fleeing, he started to follow him and drove him out of the battle away from his waiting people, as if he pursued a fleeing Aeneas. What more?

She drew him out as if he took off fleeing from the battle towards the sea. When they had arrived at the sea, Juno through apparition equipped a ship on which she embarked as if she had taken captive of Aeneas. When he, Turnus, embarked on the ship, Juno showed herself in her own appearance. To him she thus said: 'I, wanting to liberate you from death, rightly changed myself into the appearance of Aeneas so that I may cast you out of the battle. Therefore go to your father and do not come outside that land, because fate has planned Aeneas' victory to be imminent, and obtain the kingdom of Italy, and also accept Lavinia in marriage. Therefore go to the kingdom of Daunus, your father, and get to him and ask another wife for yourself; and understand this lest you return to that battle and you will die a horrible death there.' And after she had said this to him, she excited favorable winds which brought him to his father; and it was done.

And when he arrived at his father, Aeneas indeed, as he sensed that Turnus had been cast out of the battle and was not present, started to strengthen in the battle; and offered himself to fight him, Menzentius on behalf of Turnus. Aeneas shot him [Print Edition Page no. 47] with his lance on his flanks; and when Menzentius took [injury], he cast himself from the battle, and went to the river wanting to wash the wound which had been injured by Aeneas in the river. And when he had arrived at the river, under an oak tree he freed himself from his armor, and suspended them on that oak tree, and started to wash his wound.

Indeed after the departure of Mezentius, Lausus his son, wanting to avenge his father's injury, offered himself to fight with Aeneas. To him Aeneas said: 'Where are you going, oh one about to vanish; and you dare to raise your hand against me?' And after he had said this, Aeneas pierced and killed him with his lance, and he was dead. When Aeneas had seen him killed, suffering the death of a youth on whom soon wooly substance from flowers manifested, he said to his companions: 'Carry this corpse and bring it to his mother so that this corpse would not be eaten by beasts.' His companions started to go carrying him to his mother.

And thus it came to pass as they made way through the place where his father bathed. Menzentius seeing them from afar, bad thoughts present his heart indicated, because they carried the death of his son. When the dead body of his son was brought to him, he wept with great sorrow and sent him to his mother. Indeed, moved by the sorrow of his son, he trampled his sorrow with dust and again donned his arms, and came to Aeneas like a rabid dog soon to die. And he started to reckon to himself, and thus he talked to his horse, such, if he came with the head of Aeneas, he would impose gold collar on his horse. What more? He went to Aeneas, sitting on his horse with hands full of sharpened javelins; Aeneas confronted him on foot. And with the army watching both started to skillfully fight as two masters, like two bulls in battle. What more?

As both fought skillfully, Aeneas threw his lance and thrust into the forehead of Mezentius' horse. The horse indeed, as it got the lance on his forehead, [Print Edition Page no. 48] started to scatter its cuffs and shoes and kill Mezentius its master from above. And thus even he fell down. Indeed, as he saw Mezentius falling from his horse, Aeneas trampled over him. To him he said thus: 'Where now the keen Mezentius?' Indeed, Mezentius, as he saw himself lying under Aeneas, begged to permit his body be carried to his wife and be put beside his son. And after he begged him, Aeneas pierced his lance into his chest and killed him, and he released him from his armor and wore them himself.

And Aeneas came to triumph that he is free from Turnus and Mezentius who were bold. And he started to think about how he would enter the city

of Laurentine and married Lavinia to himself. And after he had discussed it, he said to his companions: 'Because we have become free of enemies, let us go to the tents and send the corpse of Pallas to his parents'. With Aeneas

going back indeed to the tents, with Mezentius having been killed, he sent the corpse of Pallas, son of Evander, to his parents in a wicker coffin, with him one hundred wise men who consoled his parents, and also all spoils of war that he had gained before his corpse. And when the corpse of Pallas arrived at his parents, his parents along with all the family with their hairs strewn met him on the way. And a great lamentation in the house of Evander was done. What more? Aeneas, after sending Pallas' corpse to his parents, admonished all his men, saying they should prepare themselves to draw forth to the city of Laurentine where Latinus was in order to enter it and obtain its kingship.

And as it came to pass, the love for Lavinia entered into Turnus' heart in the house of his father, as is mentioned above, where Juno led him, plucking him out of the battle. And not suffering love within himself thinking to himself, he said: 'And to lose Lavinia whom I have as my spouse and for many years I have betrothed?' And as he thought this, unaware of Daunus his father, taken by fury, hastened to Latinus his father in law; where again coming, not wanting to allow him, Latinus received him, rebuking him and saying: [Print Edition Page no. 49] 'The realms of your father are yours, the cities are; return to the kingdom of your father, because the gods refuse you having my daughter in matrimony.' To him Turnus answered thus: 'Why bearer of the first do I not beg in the best way that....'

After Turnus had taken him, a council was convened in Latinus' kingdom and it was ordained that they would send ambassadors to king Diomedes of Thrace to seek help. And Venulus was elected; and when Venulus arrived at Diomedes, he asked for help from him. Diomedes thus answered: 'Against whom do you battle?' Venulus said: 'Against Aeneas the Trojan.' Diomedes said: 'I will not give auxiliary, for you wage hostile battle against a superior people of the gods. I knew how Aeneas was when we fought at Troy. There were two great men, Hector and Aeneas; they had a third such one, Troy would not be destroyed. Therefore no help will I give, but ask remedy for yourselves how you make peace with them.'

And before Venulus had returned from from king Diomedes, Latinus had council with his lords, saying: 'How long would Venulus return to us, we should dispatch ambassadors to Aeneas in which from him we would ask peace for twelve days so that all of theirs and ours would come out to the fields and recollect their acknowledged corpses.' And the king's council was pleased, and one hundred great wise men were elected, sent with them what they offered Aeneas— one hundred white horses with saddles of gold and bridles; among those one hundred men was a certain elegant

man, Drances by name. And when they had arrived at Aeneas, to him they said: 'Our king Latinus sent us to ask you concede twice-six each days in so far as to collecting corpses which have been strewn in the camps.'

Aeneas received them with dignity and accepted from them the gifts they brought, and he conceded the twelve days which they asked for and there was peace. Yet he answered thus to those ambassadors: 'Hear you, o men. With my strong will I did not come here to your land to fight; instead admonished by the order of the gods, that a kingdom [Print Edition Page no. 50] was imminent for me, I rightfully came here. But I would like a council to speak with you that you would say to your king: "What is the use of troubling the remaining army? You see the fields whitening with human bones and the earth saturated with human blood. But I and Turnus, we would go out one on one, and the two of us then would fight; and the one who throws down his opponent would obtain the kingdom, and all the army would follow him." And after Aeneas said this to the ambassadors, pleased with each Aeneas' proposition, and he dismissed them.

And the ambassadors returned to king Latinus, and the throne was located in the cabinet. And after the king had reseated on his throne, as had all, and the ambassadors brought back those, behold suddenly women from the city of Laurentine exited to the field for their recognized corpses; and when they saw the corpses lying on the field, with unbound hair all gave themselves into a great lamentation. And as a great lamentation sounded, the king and all who were with him, hearing the voices through the windows of the king's house, started to inspect the fields, and a great sadness entered in everyone's heart. Then Drances, one of the ambassadors who were with Aeneas, thus erupted: 'O Lord my king, you see the fields turning white with human bones, and nothing of your army is left. Why do you think this should be? For I would like, if the king will permit, to propose a condition that the paltry army that remained would not likewise perish. Turnus would go out against Aeneas and one on one would fight and none of the army would be with them. And the one who will be found to be victor, he would accept Lavinia your daughter in marriage, and also all the army would follow him.'

And after Drances had said this, and Turnus with disturbance in his face thus answered: 'And this is seen by you, that I alone will be subjected to death for the Laurentine kingdom so that you may live? It would not be so, but everyone of us would go out to fight against our enemies.' And Drances opposingly said thus, saying: 'And so that Lavinia as wife would be for Turnus, we are cheap of souls.' What more?

When that contest faced king Latinus, suddenly Venulus was sent [Print Edition Page no. 51], the ambassador to Diomedes whom they sent for

seeking help, came. He brought a message from Diomedes to Latinus, in which he denied him and gave no help against the nation of the Trojans, because they are strong men, and from the people of the gods, and none against them will be able to fight. And when Venulus had announced this in the presence of the king and all of his lords in the cabinet, virtue of king Latinus and all of his men withdrew from their hearts; and thus both said: 'Other weapons need to be prepared for Latinus.' What more?

When twelve days of peace which they agreed with themselves had expired, on the thirteenth shining day before the sunrise, Aeneas with all of his men armed themselves, and went towards the city of Laurentine, where king Latinus father of Lavinia reigned; and they started to put ladders on the walls, the manner by which they could enter the city. And as Aeneas prepared them, Turnus exited out from the city confronting Aeneas with an army; and both withdrawing from each other again made for the city, and Aeneas returned to their tents. And as these came to pass, an uprising was generated by the army in the kingdom of Latinus towards Latinus himself. In which thus they muttered, saying so much men need not perish for the sake of a virgin princess, instead both of them who quarreled over her need to fight for themselves: and the one who emerged as a victor, he would take her in matrimony.

And as they rioted amongst themselves over this, this council was convened, thus it was asked to Aeneas that he and Turnus should fight between themselves one on one. And this was done. And when the message arrived to Aeneas that both, he and Turnus, should fight between themselves, Aeneas agreed. And they established the day when they would first perform a sacrament before the altars with Latinus present there, the army which they could ask for help being dismissed, so that whosoever emerged as victor, would vindicate his own by himself. And both established the day when they vowed by themselves. What more?

The established day came; and instructed priests built altars and they crowned it with laurels and they prepared hosts for sacrifice. And when each had been prepared, king Latinus exited the city wearing a crown of gold and gems on his head, riding on a chariot; and also Turnus donned himself [Print Edition Page no. 52] with gilded breastplate, wearing a helmet of gold and gems on his head, bearing a lance in his hand, and also bearing a sword on the collar of his shoulder with heels of gold and boots on his feet, even he flowingly exited on the chariot. Against them Aeneas came from his tents to swear an oath. And after both had approached the altars, first Aeneas started his vow thus, saying: 'Be now, oh Sun, a witness for me and you, oh Earth, should chastise as much and as such burden as I could bear.' When he had sworn the oath, he burst forth from his mouth, saying thus: 'If you defeat me, you will send back the auxiliary that I asked for myself to their king and claim my own as yours. But if I am the victor, I will do the same to you.'

And after they had both vowed against each other, it came to pass that at that court dirty and innumerable winged beings (i.e., vultures, eagles, as well as ravens and kites) flying in over them kept watch. When Juturna sister of Turnus saw that, she encouraged Turnus to perfidy in order that he would disavow that court. To him Juturna his sister said: 'You stand there! You see pest birds which pronounce victory to you. They appear to devour Aeneas along with his companions. Send yourself and rouse a battle.' After Juturna had said this to her brother, with an erect lance he pierced an unsuspecting Aeneas on his thigh.

Seeing this, Aeneas being almost dead, with a lance inserted in his thigh, he fled from the altar and arrived at his army. And when they wanted to extract the lance, they could barely cast off the wood of the lance, for the iron remained in his thigh. And after their doctors applied themselves to him, the doctors could not pull out the iron from him. And Aeneas for this reason came to a peril, so he made a testament. And when Ascanius his son and all of his people were gathered, Venus his mother came and started to ask for a herb which is called diptamum in the forests; it having been found she applied salve and put it on the wound, and then excised the iron of the lance which was inside the wounds. And now Aeneas started to be healed and came to health. When he had obtained his full health, he armed himself again and with his people He came to the city of Laurentine, and demanded Turnus that he come out to fight against him.

And as he besieged the city, it came to pass that a council of the gods was convened. And all the gods came to Jupiter; and because Juno was inimical to Aeneas and his companions, she started to go for Turnus as well as Juturna his sister. This was done in the midst of the gods for which Jupiter disgraced her. And when contention between Juno and Venus mother of Aeneas had gone up before Jupiter, Jupiter, seeing them contending, [Print Edition Page no. 53] called the Fates to come; and when they had arrived, Jupiter said to them to weigh between Aeneas and Turnus, to whom would victory emerge. And the Fates weighed both and found victory and kingship of Aeneas to emerge, not only to him, but also to those born from his sons, and those born of them. And after the Fates answered this, Jupiter ordered Juno to come to him. To her he said: 'You see the Fates answering between Aeneas and Turnus, and it was found victory and kingship for Aeneas will emerge. Therefore contention should be removed from you and from Venus, and withdraw your patronages from both, and because the Fates have stated it, it will be absolute.' And after he had said this, Juno and Venus came to an agreement. And Juno removed patronage of Turnus. When Juturna his sister had seen this, she became unable to go against the wish of the gods, and she took herself to Turnus her brother; and Turnus came to be abandoned by the gods.

And when this had come to pass, as mentioned above, when Aeneas besieged the walls of the city of Laurentine, and it was demanded of him

that they establish a day when he and Turnus would fight a duel between themselves, and they did establish a day for themselves. And because Amata Latinus' wife Lavinia's mother and she had been in love of Turnus every day of the days ... until the day established they would go out to fight against each other. And Turnus adorned himself in military clothes, and armed he went to Amata his mother in law so that she would ask the gods on his behalf to support victory to him. And when he talked to his mother in law, his mother in law started to weep and say to Turnus: 'I fear, my son, that something would come forth to you, because the whole house relies on you. Such that if something were to come upon you, I would not live anymore.'

And when both were talking to each other, a cauldron was drawn, and Lavinia the virgin appeared adorned with gold and gems. When Turnus saw her, he burned in his armour and much he transfixed the vision in the virgin; and he started to say thus to his mother in law: 'The mother held him, and I do not show myself to him because he is going to fight with a young one.' And after this had been said, behold Idmos the messenger came, saying: 'Aeneas demanded that you go out to fight against him.' And Turnus answered, saying: 'Say to Aeneas: "Your utterances, o Aeneas, do not disturb me, instead the gods terrify and Jupiter the enemy."''

What more? When the conversation between him and his mother in law had finished, he went out to fight bidding farewell to her. And when he went out away from his mother in law, immediately his mother in law commanded all female senators, then plebs, who had been within the city of Laurentine that all prostrate themselves before Minerva [\[Print Edition Page no. 54\]](#) and pray for Turnus, so that she may give victory to him. What more? She, the queen, with Lavinia her daughter and with everyone went to the temple of Minerva. And before the altars with hairs unraveled prostrated themselves, and started to pray to Minerva that she may give Turnus a victory.

When Turnus exited the gates of the city running, all the people of the city of Laurentine gathered themselves above the walls for the spectacle of their fight. Aeneas indeed, as he saw Turnus alone come out against him, likewise he alone exited from his tents confronting. And they started to approach each other like two bulls in a fight.

Turnus indeed, when he ran against Aeneas, observed and saw a boundary stone posited in the field. Twelve youths could not move it, he caught it with one hand; and when he came to Aeneas, he threw it at him. Aeneas indeed took the stone up, as Virgil wrote: The boundary was put in the field so that it would set the fields apart, twice six hands each barely held it, the earth now produces such bodies. Turnus grabbing it with his hand threw it after Aeneas, and, as is mentioned above, Aeneas caught that stone. Aeneas made an attack against Turnus with his lance erect, and

threw the lance against him and aimed it at Turnus under his knee. And raising his palms to the heavens, he begged Aeneas with a great voice, saying: 'You have won, you have won; and extend your palms to the defeated. Lavinia is your wife. Enjoy your fate. Drauni,' he said, 'have mercy on the old man; such was father Anchises to you.' And Aeneas was close and had mercy on him; but when Turnus begged him, Aeneas saw the bracelet of Pallas, son of Evander, whom Aeneas had asked for help, and Turnus killed him; his bracelet encircled. And driven by grief he said to Turnus: 'I could let you live for your father; but because here with tyranny you slew from the spoils of the dead, deservedly Pallas' agony whose bracelet you wear kills you.' And saying this, putting his foot on his chest he pierced him under his nipple with his lance. Amata indeed the wife of king Latinus, when she saw Turnus having been killed, driven by grief threw herself headlong over the walls and she was dead. What more?

Indeed, the citizens of the city of Laurentine and he, king Latinus, when they saw Aeneas as a victor, opened the gates for him with a great triumph, and [Print Edition Page no. 55] Aeneas was received in the kingdom. After the death of Latinus, Aeneas indeed took kingship and built the city of Lavinia. And when he descended from his horse onto the stream, he was called by order of the gods. Over them Aeneas reigned for three years. After his death Ascanius son of Aeneas took kingship, and left Laurentine the city of his father to Lavinia, which his father built, and obtained its kingship. And when he reigned there, Lavinia his stepmother, fearing Ascanius her stepson, from Laurentine the city of her father turned in flight and started to inhabit the forests secretly. And because Aeneas had made her pregnant, Postumus was born from her in the forests; and here with Ascanius regnant, who reigned for twenty two years, Postumus his brother born of Lavinia grew. After he had grown up, he built the city of Albana so it was fulfilled what had been pronounced to Aeneas by the white sow which appeared to him on the river Tiberinus with thirty piglets, because in that very place the city of Albana was built. And that came to pass. What more?

When Postumus built Albanus, he decorated it with citizens and there he started to live with Lavinia his mother. Ascanius indeed, with twenty two years completed in his reign, passed away, and after him Iulus his son wanted to obtain the kingdom. But with Postumus coming to him from Albanum he conquered and commenced kingship of Albanum, and the kingdom of Laurentine ended. There first Postumus Silvius, son of Aeneas born of Lavinia, reigned; and Iulus son of Ascanius started to privatize at Lavinium. What more? After Postumus various kings started to reign at Albanum. That city reigned for four hundred and thirty years; and when it had finally come to the last reign, Procas glory of the nation of Trojans started to reign at Albanum. He sired two sons during his reign— i.e., Amulius and Numitor. And when Procas passed away, his testament for his two sons Amulius and Numitor [Print Edition Page no. 56] thus left one

gained with money and the other obtained the kingdom. Amulius offered a choice to his brother Numitor, which did he desire, money or kingdom. Numitor indeed was left with money, and which he took, and Amulius obtained the kingdom. When he obtained the kingdom, he took counsel; and the answer to him was that he would be killed by the lineage of Numitor his brother and the kingdom would perish.

And it came to pass that two children were born of Numitor his brother—i.e., Sergestus and Rhea who was also Ilia. And when they had grown up and king Amulius saw the children of his brother grow up, fearing the answer, he brought Sergestus his nephew with him for a hunt and killed him in the woods. This counsel was found by Rhea indeed who was also Ilia: that none of the lineage of his brother would be left. She gave herself to the temple so as to be a vestal virgin and did not beget any child, so that none would exist from the lineage of his brother, which killed him, following the answer to him. And when Rhea who was also Ilia was serving in the temple, Mars mighty in war rushed in love of Ilia and raped her. She conceived in that rape, and born from her are Romulus the founder of the city of Rome and Remus his brother. When king Amulius their paternal uncle got to know of this, he brought those infant twins and ordered them be cast down in the river. Those boys by divine providence fell on grasses over the mouth of the river and started to cry. A she-wolf indeed, coming to the river to drink some water, acknowledged the sons of her master Mars and provided her teats. (Because the she-wolf was conditioned under the tutelage of Mars, rightly this fable recounts, a she-wolf nourished Remus and Romulus with her teats.) Then thereafter they were collected by Faustulus a shepherd who was on the seven hills; and gave them to Acca his wife to be nurtured. She, Acca wife of Faustulus, was raised in a brothel.

Those boys as they had grown up, knowing whence they were born, obtained the seven hills and started to collect themselves power of wandering youths, and it came to pass [Print Edition Page no. 57] that a fair amount of power was with them. When king Amulius had heard of that, he sent an army against them; and in that sent army Amulius was killed by Romulus, and the answer to him had been fulfilled, because he was killed from the lineage of his brother. Indeed, with Amulius having been killed, Romulus erected a statue of Numitor his grandfather in the kingdom of Albanum, and he founded Rome on the Aventine hill. And after he had founded it, they started to think about wives how they would get them, and they said that none gave herself to them.

And a council having been convened they formed a circle and started to found a city. For the dedication of which the Sabines with their women and daughters petitioned. And when they entered there, they took the daughters of the Sabines and married them. Seeing this, the Sabines raised war against them. They indeed through ambassadors asked that both draw

out a full year for themselves; that came to pass. And within the limits of a year children from all of them were born, and when the established day had come, both drew forth to each other. Romulus, indeed, congregating to him all his people, thus gave a speech to them, saying to drive all infants in front of the battle line; and it was done. The Sabines, indeed, as they came to them, saw the infants in front of the line lying on the ground crying. Driven by sadness because they were their descendants, confirmed peace with them; and both of the mixed with each other, and raised Romulus as a king for themselves. Behold how Rome was founded and the Roman people came to be!

With Romulus indeed being taken by the gods, the Romans deified him. After whose death Numa Pompilius took kingship, and after him various kings started to reign all the way until Caesar Augustus, he Caesar Augustus reigned for fifty seven years. On the forty second year of his reign Christ was born. After Caesar, Tiberius took kingship. On the eighteenth year of his reign, Christ passed away. Let us return to the matter. After the death of Numitor at Albanum the kingdom was finished, and it was transferred to the Romans; and the city of Albana started to be subject to Rome. Here "The Destruction of Troy" ends.